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THE MINISTER'S RESPONSIBILITY FOR THE UNIVERSALITY OF THE CHRISTIAN RELIGION.

PROFESSOR FRANK C. PORTER.

ONE who enters the Christian ministry in churches Congregational in principle is not put in charge of an altar and its magical rites, nor even of a fixed form of truth. Neither the traditions of a priestly order, nor the dogmas of a school of scribes, does he bind himself to maintain. The only bondage he accepts is that which Jesus Christ imposed. He engages to be last of all men, and servant of all. The only obligation he undertakes is that which Paul acknowledged, when he said, "I am a debtor to all men." The Christian minister's charge is men, and all men. He is to be a fisher catching men; a shepherd tending and feeding men; a physician healing sick men. It is the inner life, the spiritual welfare, of men that is put into his hands. It is a great charge. The Christian minister should undertake and should hope to end his task in the spirit of these words: "I manifested thy name unto the men whom thou gavest to me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition." A Christian minister cannot gain and keep all men. Some will not come, and some will fall away. But happy is the minister who so fulfills his commission that he can feel that God has given him those who come to him, and that it is no fault of his, no neglect, no mistake, that has turned any away.

The minister's calling is to all sorts and conditions of men. It is not for him to decide where are to be found those whom God would give him; not for him to choose the soil on which to cast his seed. Old and young, rich and poor, learned

and unlearned, fellow-countryman and foreigner, those of good repute and those of evil repute,—he is a debtor to all. Ministers and churches in our day have reason to ask themselves with serious earnestness whether they are discharging this debt in full; whether our faith that Christianity is for all is really vindicating itself by the range and the success of our efforts.

Among the many classes of men to whom we are bound, there is one, a large and varied one indeed, for which effort seems peculiarly difficult and success conspicuously rare; and yet failure here seems to point with special emphasis to some fault in us. The class I have in mind is made up largely of men, and chiefly of men in early and middle life. To it belong many of those men whose absence from our churches is a matter of wonder and anxious comment; men, every one would say, who should be there. Some, indeed, support the church and attend its services, and we are surprised to miss their names from its membership. The names of others stand on the church rolls, where they were placed in youth. No one would wish them removed, except perhaps, half-heartedly, the men themselves. But more have never been connected with any church, and are not held by any habit of church going and church support. What then unites them and justifies us in including them in one class? They are the men who love truth and righteousness, but who find something foreign to their ideals in Christian churches, something uncongenial, or unsatisfying, or repellant. It is evident that there should be no such class of men. Some among us do not acknowledge their existence, but maintain that nothing but sin or a sinful unbelief, some lurking selfishness or untruth, some worldliness or pride, keeps men out of the church of Christ. But most of us will sorrowfully admit that there are many whose moral ideals are high and true, who would indeed claim for themselves no perfection, but of whom we would be quite ready to confess that they are better than we, men who truly love and sincerely seek after righteousness, who do not find themselves at home in our churches, and are held back by some well or ill defined restraint from entering their fellowship. Something jars and causes dissent and offence. Perhaps unreality is the word that would best express that repelling thing in the case of the majority of those whom I have in mind. It may be said that these are men upon whom the spirit of the age has come, whether from study or from contact with the world, and for whom, though

it has not lessened moral sanctions, nor clouded the world of ideals, it has cast a shadow of strangeness and unreality upon the churches' views of the world and of man, of Christ and of God, of time and of eternity. Not indeed in all men who breathe the spirit of the new age does it make the faith or the worship of the past seem unreal and strange. Some who have most deeply breathed this spirit and who live most fully in the present world find a confirmation of the Christian religion in its fitness to new conditions, and are able to put Christ in the center of our new view of the world as the early disciples put him in the center of their world of thought, so widely different from ours. But not to all is the change easy; and in some moods every thoughtful man must fall into distrust and foreboding at sight of the transformation that has come over men's views of the beginnings and processes and ends of all things outward and inward. Such moods produce in us a deep sympathy for those who think that the knowledge which has driven the old fear out of the universe has also shut out the old trust and the old hope.

In some communities it almost seems as if the majority of the ablest men, the leaders in thought and in action, many teachers in schools and colleges, many lawyers and physicians, many writers in newspapers and magazines, many men of enterprise and influence, many laboring men of intelligence and character, and among all these, many who are devoting their means and talents to the uplifting of the unfortunate and oppressed, or to public service, belong to the class of those who feel that righteousness and truth, compassion and charity, do not belong by any special right to the Christian church, and can be pursued at least as well apart from it. Now if Christianity is the universal religion it should draw and hold such men, and give them help that they cannot afford to miss in the difficult task of keeping high ideals and bringing them into life as acting forces. And it is because the ministers and churches may be in part to blame for this unnatural condition that I raise the question of our responsibility for the universality of our religion. What are we to do? We shall do entirely wrong if our anxiety is for our churches, and we set out to strengthen ourselves by drawing such men, especially men of leadership, into our congregations. Our anxiety must be for them, not for ourselves. It must be not with fear or favor that we take their case into our care, but with the conviction that if they

knew him in whom we believe, they too would believe in him, and attain a deeper happiness and a larger efficiency than they now possess. We certainly shall not do well if we try to adjust our message to their point of view by avoiding all that would distinguish it from science, or philosophy, or sociology. It is religion, the religion of Christ, that they need; and such men are ready to hear of him, or rather to hear him, if he is only permitted to speak his own message. Then, too, almost all of them, acknowledge the moral supremacy and prophetic authority of Christ. It is often because they think they do not hear him in our pulpits, or see his spirit and his works in our churches, that they are repelled. They will follow you readily in the historical effort to recover Jesus as he was. Some perhaps are prepared to lead you in such efforts; others may not know that science, modern and thorough-going, occupies itself with the gospels at all, or that a Christian minister is free to ask in a historical spirit the question, what Jesus said and meant, what his religion and his ethics really were. The minister who cannot but pursue the way which the spirit of truth in our age points out; who knows the dangers of the way and the gains as well; who has found at its end not a bare natural religion, but a fresh revelation of the true nature of the supernatural, and of the supreme reality and worth of spiritual things; such a minister should be able to make historical science itself a gateway by which he can lead such men into the presence of the master.

But history is not religion, and the historical question, what did Jesus say and mean? is not the chief question which a Christian minister is called to ask, nor is his answer to this question the message that will bring back to the Christian church many of those who are estranged from it. It is the calling of the Christian prophet to speak in Christ's name, in Christ's person; to say what Jesus would now say, rather than to repeat and explain what he once said. When ministers succeed in this, then there should belong to their words, in some measure, a certain marvelous quality which his words had. Those whose will it was to do the will of God knew that his words were not his own, that he did not speak from himself, but that his teaching was from God. We accept this great saying for Christ, but forget to apply it to ourselves. But are not the disciples of Christ also sent forth with a teaching not their own, but his who sent them? And if one speaks God's

words, not his own, and seeks not his own glory, then those who are searching for God, those who seek the kingdom of God and his righteousness, those who would love the light and do the truth, will recognize his teaching that it is from God.

What would Christ now say? What would be his answer to our questions, his interpretation of the world of our knowledge, his ministry to our humanity? He spoke to the men and the conditions of his own age, and worked for them. If he were here he would speak to us and work for us, and would not say what he said to other men in other times, nor do what he did for them. It is the Christian preacher's responsibility to make Jesus Christ speak in the language and to the mind of today, and work through the preacher and through the church for the need and against the wrongs and sufferings of today. If ministers and churches did this they would not fail to reach the men who should believe, and even would believe, but have not been able. The response of men to the words of Jesus, their attitude toward him, was a disclosure of their true character. The line he drew among men was indeed a new one, and did not at all conform to the recognized line between saints and sinners; but it was a true line of division between the sons of light and the sons of darkness. Men's judgment of Christ, so far as it was natural and free, was God's judgment of them. So now when men speak as Christ would speak his words draw the good; those who come will be those who should come, those whom God gives.

This is what I mean in speaking of the responsibility of the minister for the universality of the Christian religion. There is much discussion just now about the question whether Christianity is the universal and absolute religion. Its universality cannot be proved by argument, for it is a faith, not a fact; but it is our duty, if we believe that our religion has in it the possibility and the destination to become universal, to set about to make it universal by so preaching it and by so living it that it shall more and more draw and hold all who have in them the love of righteousness and of humanity. If it is not now true that the word Christian stands for all that is true, all that is just, all that is lovely and of good report, all virtue and all praise, then it is not now as it would be if Christ were here; and one reason that it is not so must be that we preachers do not perfectly interpret Christ to the mind of our time, do not fully breathe his spirit into the life of our world. We

forget that our faiths are not things given in experience, facts already ours, but ideals and hopes. Our faiths tend to realize themselves in our lives; and it is also in our power and our highest duty to make them real in us and about us. I would make these indeed distinctive marks of a faith truly religious, that in the first place our acceptance of it be a test and revelation of character, and then that it work out its truth in us, and that we work out its truth for ourselves and for others. This does not mean that the faith is a subjective matter, merely a way of stimulating our own higher nature into action. It is truer to experience to say that faith reaches up toward the world of higher values, and puts us into communication with unseen realities; and then just because they are real, these things unseen, through the avenue of our faith, descend into our world, or come forth into manifestation, and demonstrate their real presence by their power to produce effects in character and life. The proof of our faith in the universality and finality of the Christian religion should be the sincerity and the success of our effort to bring all that is highest and best in the thought and character, the aspiration and endeavor of men to the feet of him whom we believe to be leader and master of man's higher life. Is not this also the way to prove the divinity of Christ, which we often treat as if it were a thesis to be discussed? Christ will be proved divine when the cause of Christ comes to be, and is clearly seen to be wholly one with the cause of God.

If all selfishness and worldliness were outside of the Christian church and none within, and if there were nothing outside except selfishness and worldliness; then the universality and absoluteness of Christianity would be an accomplished fact. We should work for that far off end with all energy, and be impatient of every word or deed that bears the name of Christ and yet does not stand the test that every man who wills to do the will of God knows it to be from him.

But if we fulfill our responsibility to *men*, out of a love that seeks not its own, we shall fulfill our duty to the church and to the Christian faith. Toward the class of men we have in mind our feeling should be not chiefly that they have strength to give us, but that we have both a deeper truth and a larger opportunity to give them. What the truth is to be and how it is to reach its goal it would be presumptuous for me to prescribe. There are those who think that if the spirit

of Christ were fully to speak in a prophet of our time the message would be a more radical one than any of us imagine. It would no doubt be searching, but this does not certainly mean that it would be outwardly revolutionary. One thing I think we can say, that the message of such a prophet would not be fitted to comfort those inside of Christian churches, and condemn those without. Like every great prophet of the past, and like Christ, such a preacher would turn his severities especially against the sinners within the Christian pale, and discover and win by gracious appeals the saints without. No one so ruthlessly disregarded and so violently overturned the common classification of lost and saved as did the greatest prophet of all. The modern preacher, even if he feels himself to be no such prophet, should at least ask himself not only whether what he says will sound true and be true to those who are at home in Christian forms of thought and language, but also whether strangers to Christian formulas will hear the voice of their own conscience in his words. This does not mean that one is to preach the gospel so that none will take offense, but that one is to preach so that only un-Christlike tempers and purposes shall be offended. It does not mean that the Gospel should be made a wisdom of this world which intellectual people will enjoy and men of the world will find agreeable, but that the Gospel should be so preached that it will draw good men because of their goodness, and will draw forth from their hiding places the germs and potencies of good in men not good to outward appearance. It means that the preachers shall so speak that it shall always be the real man and what he really is that determines his response, and decides whether their words are to him words of God. If ministers could preach so that it would be character that would respond and assent to the divine truth of what they say, and only character also that would dissent; not prejudice or habit, not fancy or taste, not knowledge or ignorance, but just character, the will to do the will of God, the love that is the fulfilling of the law, then they would be speaking as Christ would speak, then they would draw those whom God would give them, then they would be demonstrating the finality of the Christian religion. Many men have preached for the sake of drawing men to themselves and filling their churches, but it is a high and hard ideal to preach so that men's coming and listening will be a test of obedience to the inner voice of God and a disclosure of

character; that men will come and will hear not from any sort of self-interest, but only because they hunger after righteousness, and are poor in spirit, and are waiting for the kingdom of God, and are ready to be last of all in the service of their fellowmen. It is a hard demand that the preacher neglect and repel none whom Christ would draw. It is not possible that any minister should realize in actual results that which this ideal sets before him. There are old and solid and dark and dreadful walls between man and man that will long withstand the uniting of all the good forces of the world against the evil in the name and spirit of Christ. But ideals have in them not only inspiration but power; and if every minister were to enter upon his work with such ideals, some walls would begin to crumble that now separate the Christian church from other Christlike forces in the world.

We should remember, too, that the ideal of the universality of the Christian religion is not only put before the preacher to control and inspire his preaching; it stands also with its demands before the Christian churches, as the aim of all their activities, and before the Christian man; for it is the calling of every disciple to make disciples. If the preacher draws any men because they will to do the will of God, he must hold them and use them by helping them to find some definite and significant will of God to do. The men whom we have been considering are, many of them, more ready to give than to receive; and if they come into a church at all will come rather for what they can render in service than for what they expect to gain in benefit to themselves. When the church offers them opportunities for the service of the community which are wisely planned, large and far-reaching in aim, and effective in method, such men will come. Our ministry to them should be for the sake of making them more useful ministers to others; and in this, too, we shall be following the example of our Master.

WHAT NOTES OF THE GOSPEL ARE BEST ADAPTED TO COMMAND THE ATTENTION AND RESPECT OF PRESENT-DAY MEN AND WOMEN?

HENRY W. HUNT, '84, OF ROMEO, MICHIGAN.

DIFFERENT notes of the gospel appeal to different generations of men and women according to their differing stages of experience and knowledge and their differing conditions and needs. To be persuaded of this, one has only to cast a cursory glance through the Christian centuries in that summary resumé of the history of the Church with which present-day writers* have made us familiar. There was the theological or God-science era; there was the ecclesiastical era, the era of the dominance of the idea of the Church; there was the era of the Great Reformation, the personal salvation era; there was the era of the Puritan Reformation, the divine sovereignty era; there was the era of the Wesleys and Whitfield, the era emphasizing the truth of human responsibility and reprobation; there was the era of Moody, the era emphasizing the truth of divine love and mercy; at length we have entered what has been termed the sociological era or era of manifold ministry to men, the era in which we are recognizing the great love of God, not alone toward ourselves, but toward all men.

No doubt every generation has in a way taken account of the whole gospel. Differences in this regard have been largely a matter of emphasis. Often notes of the gospel have been given so feebly or uncertainly as to obscure the truth, or have received such extreme or erroneous accent as to distort the truth. Not infrequently false notes have been sounded in connection with the gospel. This was so in Paul's time. The teaching of his Judaizing opponents was an illustrious example. Paul's gospel was doubtless very pure, and it was cosmopolitan in its character and aim, well adapted to command world-wide attention and respect. He especially sounded that deepest and most comprehensive note of the gospel best calculated to meet the need of an age that had been surfeited with fictitious religious teachings and sacrificed to empty religious forms and

*Dr. Josiah Strong in "The Next Great Awakening."

ceremonies, and that was spiritually despondent, despairing, and given over to do the deeds of the flesh and to reap its corruption and death. There could have been nothing better at such a time than the law of the Spirit of life in Jesus Christ, making souls free from the law of sin and death. Again, it was doubtless well that very early in the Christian age true conceptions of the essential being and life of God, as of fundamental importance, were brought out into clearness. This was especially needful in view of prevalent polytheism and dualism. And there remained, as already intimated, many other hardly less important notes of the gospel, to be emphasized at later stages of the development of Christianity.

All the true emphasis of the past is in a way gathered up in the present. Nothing of permanent value has been lost. The new emphasis of the present, so far as it is true, is to supplement and strengthen that which has gone before and the essence of which is still preserved. We are not to let go any truth of the past. We *are* to let go its misconceptions and false notes, its extreme emphasis and its emphasis that is no longer needed. It is hardly necessary in our day to emphasize the truth of monotheism; the belief in one God is too hearty and universal. Present-day men and women would not very long give their attention and respect to the emphasis of that note of the gospel. We are to place the emphasis where it is needed, where the world's present stage of development and the exigencies of the present time demand. It is said of the gospel that it "must be a message which makes God real to the men of this generation"—"the true prophet sees God in his own times and in relation to the peculiar needs of his own day, and thus make others see him." Men can not be made to see God in any light that contradicts their moral sense, that ignores or denies their true needs, or that is in any way out of harmony with their present true development, conviction, achievement, aspiration.

Is the present a sociological era, an era which is recognizing the love of God for all men and acknowledging the common brotherhood of all men and their common interests, that they stand or fall together? It is, therefore, a *philanthropic, humanitarian* era, an era which adopts as its own the old Latin motto, "Nothing human is foreign to me." Present-day men and women, the better part of them, look upon the world sympathetically and enter into its experience heartily

and helpfully. It is a *charitable, tolerant* era. Present-day men and women endeavor to look through others' eyes and to judge accordingly. It is a *patient, forgiving* era. Present-day men and women are wont to remember their own weakness and wrong-doing and to declare, "To err is human, to forgive divine." It is a *hopeful, optimistic* era. Present-day men and women are not in haste to consign immortal souls, in the divine image, to perdition. They are disposed to hold,—

> "That men may rise on stepping-stones
> Of their dead selves to higher things."

It is a *cosmopolitan, catholic* era, an era that is working itself free from prejudice and narrowness. Present-day men and women are knowing less and less of sectarianism and of race pride and animosity. Very interesting and significant is the present-day movement on the part of various Christian denominations to find a common basis of doctrine and polity and thus become organically united in the common service of their Lord. It is even being recognized that the great ethnic religions have in them much of good, are a witness to a universal working of the divine Spirit, evidence a deep spiritual hunger and yearning which must await for its highest satisfaction the final fulness of the perfect revelation of God in Jesus Christ. Present-day men and women are making less and less of the fact that they belong to one race or nation rather than to another and more and more of the fact that they are children of a common Heavenly Father. If one's stock in the work of the gospel is misanthropy, harsh judgment, intolerance, impatience, vindictiveness, pessimism, narrowness of vision and sympathy, then he had best abandon the work of the gospel and seek some silent vocation. Almost nothing is cheaper than to rant, indiscriminately and boisterously to rake other people over the coals; but that is not the true work of the gospel and can not command the respect and may not long have the attention of present-day men and women. It is much more difficult, much truer and nobler, to preach the gospel of perfect love. The evil of mankind is still to be recognized and rebuked, but in no narrow, vindictive way. The wrath of God will still abide; but it must be shown that its obverse side, that which alone gives it true significance and power, is the *love* of God.

The sociological notes already mentioned imply the note of *the spiritual regeneration and progress of society,* which necessarily involves the spiritual regeneration and progress of

its individual members. He who holds that the world is in the main growing worse and not better, is himself a back number, behind the present generation of men and women. Closely allied is that other note, *the belief that this is God's world which he is slowly but surely winning to himself.* Present-day men and women are impatient of any revival of the mediæval conception that this is Satan's world, inherently subservient to his rule. They believe in the immanence of God in all souls and in all things, in the little things as well as in the great. There is involved a divine providence everywhere ready to bestow help and blessing. "A world which is forgetting God does not involve a God who is forgetting the world." This providence is *special* only as some souls have special capacity for the divine indwelling and special receptivity for impartial divine ministry, all things working together for good to them that love God. It is indeed believed that "the movement of new spiritual advance may arise from without, not from within the Church," and that "no human willfulness or weakness can forever delay the restitution of all things and the triumph of the end."

Not the least note of the gospel which the present day demands is that of *scientific truthfulness.* The present is a scientific age. Present-day men and women have a broad conception of divine revelation. Not only is it given in the Sacred Scriptures; but also "the heavens declare the glory of God," and men and women are "all living pages of God's Book." It is believed with Mr. Brierly of London that "there is no true revelation that is not science and no true science that is not revelation," and that "the breaking down of dogmatic limitations is only a widening of faith's prospect." The day is gone by when any doctrine is to be accepted by the mature mind simply because the Church or any one else teaches it. Its scientific truthfulness must be apparent. Today we have a scientific theology. The sweet reasonableness of the gospel is shown. It is made clear that it was only natural and reasonable that God should reveal himself in Jesus Christ and through him redeem a world of men. Not long since, a reputable lawyer, speaking of certain social evils of the day, said to the writer, "I wish you ministers would tell the people that every infraction of law in the physical, intellectual or spiritual sphere, however unintentional or unconscious, has its inevitable penalty," and he added, "You are not doing that." It was replied,

"That is just what we are doing": and it might have been added, "Nothing less would command the attention and respect of present-day men and women." It is only fair to state that our lawyer friend had not for a long time been a church attendant. There may have been preaching, a generation or even less ago, which gave the impression that the gospel is a scheme to nullify law and eliminate penalty; and that type of preaching may explain in some measure the non-church attendance of the present time. The present-day minister of the gospel preaches unequivocally, with scientific certainty and accuracy, the law of the penalty of sin, and makes clear the scientific consistency of the gospel, showing that the law of the Spirit of life in Christ Jesus, is mightier than the law of sin and death, and that, when this mighty, beneficent law becomes operative, it must be reckoned with as much as any other. This note of scientific truthfulness in the gospel is giving us a new Bible, a very human book, and therefore a very powerful book, since it presses so closely upon our life and fits so exactly into our experience, finding us at the deepest centers of our spiritual beings and bringing us face to face with our real selves and with God. It has substantially and truly been affirmed,* that we are finding the authority of the Bible on a higher plane that we once did, on the plane of invincible and imperishable intellectual and spiritual realities; that we now believe in the Bible, not because of any suppositious verbal inerrancy of the scriptures, but because of the indefectible spiritual truth which they contain and which directly attests itself to the mind and conscience as the very truth of God; that we are seeing clearly that, if the truth of the Bible needs to be defended against scientific investigation and criticism, it is not worth defending, and that, if it has true worth, scientific investigation and criticism can not harm it, but only cause it to shine forth more brightly, and that this is just what is actually taking place. It is being recognized that *revelation is progressive* and that nothing is more true and significant than "the solemn, evolutionary movement of the ages." "The thoughts of the Bible are seed-thoughts, able to germinate afresh in every age, adapt themselves to a new environment, and grow into a living organism," a redeemed human society, a kingdom of God in the earth. This bondage

*Dr. Charles Cuthbert Hall in "The Universal Elements of the Christian Religion."

to scientific truthfulness compels the note of *freedom,* a liberalism which knows where it is going; which is going to the heart of things, and which finds both the center and the circumference in Christ.

The man who neglects or denies these notes of scientific truthfulness and freedom in the gospel, leaves out of it that note of *reality* which the present day demands; and his gospel will seem to present-day men and women what it truly is, mere sounding brass. Intimately associated, is the note of *practicality.* This is a busy, practical day. A woman of more than average intelligence and acumen, the wife of a theological professor in a college and seminary town, very recently said to the writer, "What people want in preaching today, is to be told, very concisely and briefly, what is right and what is wrong, and what they themselves ought to do or not to do. They have very little time or patience for theory or philosophy or speculation." No doubt woman's intuitive wisdom is to be trusted. At all events, it is quite certain in this regard that,—

> "Man wants but *little* here below,
> Nor wants that little *long.*"

Present-day men and women wish to see the bearing of the gospel upon their own life and experience; and this involves that other note, the note of *comprehensive redemption.* It must be a gospel for the whole man, spiritual, intellectual, physical, a gospel for this life as well as for the life to come.

Finally, there must be the pronounced note of *spirituality.* The present day with all its science and practicality is almost necessarily superficial, sordid, sensuous, pleasure-loving. The razzledazzle of the world's wonderful material and intellectual resources and achievements blinds multitudes of souls to spiritual realities. Apart from the power of the gospel, ours is an intensely selfish age. Nothing less, however, than the note of spiritual truth in the gospel can satisfy the deepest yearning or long command the attention and respect of present-day men and women. They must be continually reminded that God is, and that he is a rewarder of them that seek after him, that purity, self-sacrifice and heroism, as in the sight of God, are not obsolete, and that there is fullness of joy in the presence of God and pleasures at his right hand for evermore. There can be nothing better than that their consciousness of God should be deepened and that they should be made to see and feel that "the final worth of all temporal things is their power to shape an eternal life."

RELIGIOUS LIFE IN THE STATE OF WASHINGTON.

PRESIDENT S. B. L. PENROSE, '90, OF WHITMAN COLLEGE.

I HAVE been asked as a member of the Yale Washington Band to prepare a paper for the YALE DIVINITY QUARTERLY on religious life in the Northwest. The duties of a Western college president do not allow much time for literary exercises of this sort, but I promised to do it and at the last moment will hastily keep my promise.

Perhaps I cannot begin in a better way than to review briefly the development in the several villages to which the members of the Yale Washington Band came in the fall of 1890. It was their intention to settle near enough to one another so that they might each man develop his own individual field, but have the coöperation and neighborly assistance of other members of the band. The State of Washington was selected because after a careful study of conditions in all parts of the United States the Band agreed unanimously that Washington was to have the greatest development in the future, and was therefore the place of the greatest need, where work would tell most on the future life of the United States. Of the work of the Band I will say nothing, nor of the pioneer conditions which prevailed in the State of Washington at that time, sixteen years ago, but it may be of interest to note that with a single exception the Congregational Church in each one of those villages has since become the leading church of the place, and has exerted a strong influence on the surrounding territory. The one exception is at Pasha, where for three years Rev. John T. Nichols labored indefatigably and most successfully, but where the shifting of population has since prevented the development of what was expected to become an important town. The adjoining town, Pomeroy, has absorbed the population and is now the seat of a Congregational Church which has to some extent benefited by Mr. Nichols' early work. At Cheney and Medical Lake, where for two years George E. Hooker put himself into the life of each town with astonishing energy and zeal; at Genesee, just over the Idaho line, where Edward Lincoln Smith won the community to better appreciate the gospel; at Pullman, the seat of the State Agricultural

College, where L. O. Baird laid broad foundations for future work; at Plymouth Church, Spokane, where William Davies practically began work in a new and fast growing suburb, and at Dayton, where the writer was located for four years, the church has maintained a hearty life, and under the wise and vigorous management of subsequent pastors has thrived and grown. Smith, after three years, became pastor of the Congregational church in Walla Walla, and very rapidly developed that into a vigorous organization which was not only self-supporting but which became the mother of many churches in the outlying districts of Walla Walla County, the church really being the central church of a large diocese. Those individuals and churches of the East who were interested in sending the Yale Band to Washington in 1890, may feel that their interest and gifts were not thrown away, but that abiding results in the several communities attest now the usefulness of the experiment. I have often wondered why the plan of coöperation in mission work, which we adopted, has not been more often followed, for we found great comfort and help from the nearness of the other members of the Band, and thought that we were able to do much more because of that coöperation than if we had each had an independent field depending wholly upon our own efforts.

Since the fall of 1890 there have been many changes in the religious life of the Northwest, most of which are represented by the changes in the communities about which I have just spoken. There is still the customary difference between life in the large town and in the small town. If you should visit Seattle, Tacoma or Spokane, you would not observe much difference between religious conditions there and in the far East. The population is largely from the East, and has for the most part brought its Eastern habits with it. The habits and customs of religious life are perhaps not so definitely crystallized, but the difference is not greatly marked. The Eastern minister coming from Boston or New Haven will find an equally attentive and intelligent audience, with a certain freshness of viewpoint and freedom of utterance which may strike him as somewhat unconventional, but which are compatible with reverence and earnestness. In the small town a more marked change may be noted in the relative retirement of the anti-religious feeling which was noticeable fifteen or twenty years ago, and in the increase of respect for religion

and religious observances. It is much more the thing to go to church than it used to be. The influence of the church in public life is more felt. The controlling influence is not so manifestly the saloon and the gambling house as formerly, and the standards of personal morality have improved to the extent that certain vices are not so fashionable and not so generally tolerated without criticism. In general, one may say that religion occupies a much higher position in the general regard, and although it is still far from being regarded as the essential to right living, it has a much deeper influence on the community, and the church is much more one of the recognized institutions of society.

Another cheerful sign of improvement is the relations between the several denominations. Although it has not become possible as yet to maintain any effective relations of comity with most of the churches, yet there is more unity of spirit, less denominational jealousy and rivalry, and an improved tone. All of the Protestant churches in nearly every community unite for Thanksgiving Day services. Frequently two or more will join in common evangelistic efforts, and the ministerial unions in the several smaller towns frequently prove to be helpful to the members and beneficial to the life of the town. A certain freedom in interdenominational relations is evidenced by the fact that within the past few weeks I have myself preached in churches of the Presbyterian, Methodist, Baptist, Christian and Episcopal denominations, besides frequent appearances in Congregational pulpits. I do not think that this would occur in the East.

Congregational churches in the State of Washington have now grown to a point where their influence and strength is probably as great as that of any other denomination. I think that the Presbyterians are fully as strong in Washington, and very much stronger in Oregon. The Methodists, Baptists, and Christians, as the Disciples are here called, probably have greater numerical strength, but are not so well provided with this world's goods, and possibly do not influence the thought of their several communities in quite the same way. The Episcopal Church is strong in the large centers, but weak, frequently very weak, in the smaller towns. The activity of the several denominations is perhaps shown as much by their interest in religious education as by any other activity. Judging by this standard, Congregationalists, Presbyterians and Cath-

olics are having the greatest influence upon the life of the coming generation. Gonzaga College in Spokane, maintained by the Society of Jesus; Whitworth College at Tacoma, maintained by the Presbyterian Church, and Whitman College at Walla Walla, closely affiliated with the Congregational Church, though having no organic legal connection therewith, are the three private institutions of higher education in Washington, each doing a good work of its kind. At Colfax in southeastern Washington the Baptists for several years maintained an institution which was called a college, but which proved only an inferior academy. At Spokane the Methodists established a college which lived for only two or three years. The development of a Christian college in the West is made difficult in some respects by the policy of the State with reference to the State University, and the frequent indifference of Christian people to the question of surrounding their sons and daughters during their college years with strictly Christian influences. I admit that this indifference is not surprising in view of the fact that oftentimes the so-called Christian colleges have had little conception of their distinctly Christian mission or of their responsibility for strengthening the Christian influences which should be about their students, and a forward movement is needed in this direction. Yet at the same time the American superstitious reverence for education of any sort leads a great many people to fail to distinguish between an education which is merely intellectual, and an education which is moral and spiritual as well. The Religious Education Association has made little impression upon the State. Although there is friendly feeling between the denominations and between the several Christian Educational Institutions, there has been no concerted effort either for the discussion of the problems of religious education or for awakening a general interest in those problems. The union work of religious education has been entirely confined to the Sunday School, where several of the denominations support a State missionary whose time is devoted to strengthening and extending Sunday School work in the already existing churches of his denomination or in new fields. About one-third of the children of the State go to Sunday School, and since all religious teaching is by law excluded from the public schools, it is evident that a very large proportion of our boys and girls are gaining no religious instruction whatever. At Whitman College the interesting departure has

been made of establishing a department of Biblical Literature upon an independent basis, with the full standing of other college departments, and offering a major in it towards a degree, in addition to a carefully devised and well-organized course of instruction in the preparatory department, Pearsons Academy. College courses are offered comprising four years of work in the English Bible, besides two years in Hebrew and two years in New Testament Greek. This department offers special advantages for students intending to enter the ministry who are enabled here to anticipate a considerable portion of their seminary work, but its object is not directed to this end primarily. The Trustees of the College feel that where Latin, Greek, French, German, Spanish, Italian and English are taught, and well taught, and their literatures studied scientifically, the language and literature of the Hebrews and of the New Testament Greeks ought to have equal recognition, apart from the spiritual values of such subjects. Y. M. C. A. work should be mentioned also as forming a prominent feature of religious life in the Northwest. Necessarily confined for its most striking manifestations to the large towns, it is pushing itself vigorously and doing a work of great value in many communities. At Seattle a $350,000 building is nearing completion. At Spokane they are hoping before January 1st to get the roof on a building which will cost $150,000. In Walla Walla, which has a population of twenty thousand, a fine building to cost $80,000 is nearly ready for its roof. In the West the Young Men's Christian Association stands conspicuous for clear-sighted, well directed efforts to better the whole life of the community and commonwealth. I used to have a prejudice against the Y. M. C. A. because of its sometimes over-pietism, and what I thought its narrowness, but I now regard it as one of the most powerful factors in improving the moral life of the leading communities. If only a plan could be devised by which its benefits could be extended to the small country towns of a few thousand people, great good would result.

One feature of religious life in the State of Washington is the absence of theological controversy. Within the last sixteen years I know of no case where theological differences have excited animosity, or where a man's ministry was challenged because of his theology. This may of course be due in considerable measure to the indifference of people and their ignorance of the niceties of theological belief, but I believe is to be

attributed more truly to the general tolerance of the West, and the feeling that if a minister is emphasizing the central and essential truths of the gospel he may safely be allowed latitude in regard to the fringes of his belief. At any rate, it is refreshing and comforting to know that with all the representatives of different schools of theology, in the Congregational ministry, for instance, there has never been a heresy trial or a heresy charge brought against a minister. The needs of the field are so great, the demands of the fast increasing population so urgent upon the ministers' thought and time and strength, that he is obliged to give himself without reserve to the work of his field, and to leave without question the field of his fellow ministers. At the State Association which meets in October the topics discussed are almost invariably practical, in which differences of opinion in regard to administrative methods are discussed, and not in regard to the intellectual interpretation of the many-sided gospel. Perhaps this is in some respects unfortunate, as betokening as intellectual inertness, but in so far as it is the expression of brotherly kindness and a consuming interest in the work which must be done, it is a cause for rejoicing. No one can work long in the West without feeling the inspiration which comes from the thought of the greatness of the country, and the greatness of its future. Work here tells so manifestly on the foundations of the future civilization that I can scarcely understand how anyone who wishes to make the most of himself and to accomplish the most for the world, can remain in the East where he will be hampered by the conservatism of an established social order, and be repressed by the common feeling that a young man cannot be trusted to do a full man's work. Out here there is more than enough work for everyone, and no matter how big you are you will be unable to fill the whole place that is open to you. If I were choosing again the field for my life work I would choose the State of Washington, both because as President Roosevelt said not long ago, "it is to be, next to New York State, the greatest State in the Union," and because it faces the Pacific, and is to control largely the world commerce and the world life which the next century will find established upon the shores of the Pacific.

SOME UNSOLVED PROBLEMS ON THE MISSION FIELD.

PRES. WILLIAM M. ZUMBRO, '93, OF PASUMALAI COLLEGE, INDIA.

"WHAT is your attitude," I asked of a missionary returned from twenty-five years in China, "toward native Confucianism and Buddhism? "Our first duty," he replied, "is to exterminate them root and branch, make a *tabula rasa,* because only then can we begin to lay the true foundations." (G, Stanley Hall, Adolescence, Vol. II, p. 736.) Dr. Hall rightly adds, "This is psycho-pedagogic barbarism and brutality, . . . To upset any religion is not only psychological wastefulness, but generally involves the gravest moral dangers. The whole soul of the religious propagandist must first of all be thoroughly vernacularized although without loss to the positive matter."

The attitude of this Chinese missionary is not the attitude of the average missionary today, and the statement which Dr. Hall quotes from Dr. Barton of the American Board, "The missionary is eager to find and emphasize the excellencies that he found in the religions of the people to whom he is sent" happily represents the attitude of a far larger number of missionaries than Dr. Hall supposes.

The average missionary believes today that all men are spiritual beings; that the various religions of the world are the various interpretations which different peoples have given to the spiritual phenomena which they have observed, or to the spiritual experiences of their own lives. These interpretations have been different at different times and amongst different peoples, just as there have been different interpretations of the phenomena of light and sound. All of these interpretations have had something of truth in them, and all that have survived have been modified as intelligence has increased. But whatever truth there may be in other religions, no man has rightly grasped the full meaning of life in its relations to the spiritual world, unless he knows the message brought straight from the throne of the Eternal by Moses and the Prophets and Christ. The words of Christ when he said, "I have not come to destroy

the law and the prophets, but to fulfill," represents the general attitude of the missionary body today toward the non-Christian religions.

SHALL DENOMINATIONAL DIFFERENCE BE PERPETUATED?

Shall the Christian Church on the foreign field be organized as one body, or shall the denominations that have sprung up in England and America, perhaps with some reason in their beginning, be perpetuated on the foreign field where they are altogether meaningless? Up to recent times both theory and practice have been in favor of perpetuating on the foreign field the denominational differences of the home field. But today, the missionary has come to believe that this practice is not only wasteful, but harmful, and should be done away with without further delay. And, since the missionary is not altogether in bondage to the traditions of the past, belief in this matter forms the basis of action so that today in India, China and Japan, movements are already well under way looking towards the obliterating of denominational lines, or at least toward the federation of all Protestant bodies under one directing council.

CREED.

The other day at the close of a lecture in New York, Dr. Lyman Abbott in reply to a question as to the place of Creed in the Christian Church today, said, "I would have the Creed not at the door of the Church, but at the Altar. Not for those who are entering the Church, but for those who are to be its leaders. I would ask those who are entering the Church not, 'What do you believe?' but, 'How good a man do you wish to become?' "

This statement is not perhaps fundamentally different from what Paul meant when he said to the Philippian jailer, "Believe on the Lord Jesus, and thou shalt be saved," but it is different from the practice in the Christian Church that has been built up largely on the basis of this statement of Paul.

For centuries the Creed has been placed as a bar at the door of the Christian Church, and none have been allowed to enter who would not assent to certain intellectual opinions about various abstract and academic questions held by those already on the inside. This practice has been followed by the missionary on the foreign field. He has first taught the people amongst whom he worked what they ought to believe, and has

then made them affirm their belief in these things before admitting them to membership in the Christian Church which he has organized.

Along with the form of church organization the Creed of the Western world has been imposed upon the Eastern church irrespective of whether it was the one best adapted to it or not. The tendency today amongst the missionary body is to reduce the Creed to the lowest terms so far as making it a condition of church membership imposed by an alien body is concerned, leaving to each country the rightful privilege of working out for itself its statement of theological doctrine. The idea of Dr. Abbott that there may be one Creed for the man entering the church and quite another for the minister who is to be the leader of the church is perhaps a new one, but on first thought it seems wise and opportune.

THE SACRAMENTS.

Shall the Sacraments be held as essential for membership in the Christian Church? In India the discussion at present centers around two questions, one the admission of converts without baptism; the other, the admission of converts who as Hindus have married more than one wife. The question with reference to baptism is one perhaps peculiar to India. In India a student in a mission school may study the Bible daily, may come to believe in Christ, and endeavor earnestly to follow him without meeting much opposition from his parents. But to be baptized is to break Caste, and when one takes this step, he is cut off entirely and absolutely from home and friends and in many instances treated as one dead.

The situation is especially difficult in the case of the women in the Zenana, who through the work of the Bible women have come to the knowledge of Christ, and desire to follow him. In the case of most of these, to be baptized would mean that they would be driven from home, the door shut behind them, husband and children lost to them forever; while to be thus turned out on the street would mean sure moral ruin, unless some friend would take them in. Shall baptism be insisted on, if baptism results in the breaking up of homes, depriving young men of home and home ties, separating wives and mothers from husbands and children? Some missionaries advise baptism in all such cases, and make provisions for those thus cast out; others counsel against baptism, espe-

cially in the case of married women, advising rather that the person concerned live as faithful as possible in accord with the teachings of Christ, while not making open confession of him in baptism nor being admitted to the fellowship of the Christian Church. It is only recently that the question has been raised whether such persons may not be admitted to Christian fellowship without baptism. Perhaps the larger question involved in this, is, must there be an open and irrevocable break with Hinduism and the distinctive customs of Hindu society before one can be received into Christian fellowship?

With reference to the admission of converts who have married more than one wife, practice differs in different missions. There are some that would admit such persons to full membership in the Christian Church, provided the marriage was made in good faith and in accord with the customs of Hindu society. To require such persons to put away all but the first wife before admitting them to the Christian Church would seem to do a great wrong to the other wife and her children. The second wife was conscious of no fault when the marriage was entered into and she has done nothing since to justify her being put away. Moreover, it is often true in such cases that the second wife, rather than the first, is the mother of children, for the second marriage is not usually contracted unless the first wife is childless. There are other missionaries who advise a man in such cases not to put away the second wife, and on the other hand, however sincere may be his desire to live a Christian life, they would not have him seek admission to the Christian Church, advising rather that while remaining outside the visible church he should seek to enter into that spiritual communion of which Christ is the head. There are some others who would advise a man to put away the second wife and then to unite with the Christian Church.

All these questions are far from being academic questions on the mission field. They are live questions of vital interest and as yet most of them are unsolved problems in the minds of many missionaries.

SOME BOOKS BY THE FACULTY.

The Modern Pulpit. A study of homiletic sources and characteristics, by Lewis O. Brastow, D.D., Professor of Practical Theology, Yale University. The Macmillan Co., New York, 1906. $1.50 net.

The Professors in the Yale Divinity School cannot be accused of indifference to the larger audience outside the class-rooms of their institution. They have given us many noble volumes which must have a salutary and lasting influence on the thought and life of the time.

Few of these volumes, perhaps, will be more suggestive to the present-day preacher than Dr. Brastow's "The Modern Pulpit." This suggestiveness lies not so much in the estimate and biography of individual preachers as in the discriminating, forceful analysis of the influences which have given the modern pulpit its characteristics and of the conditions under which it is doing its work: but the author did not purpose to write a series of biographies.

Dr. Brastow is peculiarly fitted for his task. Years of study of the science and history of preaching, wide reading, a critical taste and a sound judgment, together with personal knowledge of how it is done and unusual facility and power in doing it, enable him to test preachers and preaching in scales whose accuracy cannot be questioned.

The opening sentences of his Preface clearly state his purpose: "This volume is an attempt to interpret the preaching of our day. It undertakes to get back of it, into its sources, to characterize its distinctive peculiarities and to estimate its value." That this purpose is abundantly fulfilled every careful reader of the book must cheerfully admit.

The Introduction lays down certain principles which are essential to an understanding of the method of the book. A "unifying process" has been going on, "distinctive of the nineteenth century, especially notable in the latter part of it." The problems before the church are much the same for all denominations, and the tasks of the ministry are strikingly similar. "What differentiates the ministers of different communions, or indeed separates the clergy from the laity, is being reduced to a minimum. All this marks a great change in the modern church." We have a feeling of "remoteness" in presence of the "ecclesiastical symbols, homiletic product, preachers of the first quarter of the last century." No man can be a Christian preacher in the best and highest sense who fails to recognize the continuity of Christian faith, but "it is the preacher's task to reach and influence the people of his time." The "everlasting gospel is for today," but "every true preacher has the prophetic calling to be an interpreter of eternal truth to his own age." He is played upon by and must respond to the influences that are peculiar to his time. His responsiveness to these influences will determine his power over his fellow-men. This surely is a word that needs to be heeded by men of every school of thought and every communion.

The book itself is comprehensively divided into four chapters, each chapter helping to develop the author's purpose, and each preparing the ground for the next. This delightful quality of the book indicates that it

was not a mere bundling together of unrelated lectures, but a natural growth, a consistent development of one great thought. The first chapter deals with what he calls, "The preparative influence of the nineteenth century." Certain impulses, ideals, methods which bore fruit in the nineteenth century, and are more conspicuously being realized today, are clearly traceable, the author claims, to the great movements in the eighteenth century. These movements were: the religious influences that wrought in reform; new movements of intellectual life; the historical and critical movement; the literary movement. There is here a revelation of scholarship, a breadth and vigor of treatment, a closeness of analysis, a wealth of suggestion which hold the reader's unflagging interest from start to finish. It is not easy reading, but it richly repays careful study. Indeed the book is not, in any part of it, a discussion to dream over, or to catch up at odd moments; it must be read as a matter of business, with care-free mind and thoughtful spirit.

The second chapter naturally deals with the Prominent Influences of the Nineteenth Century, which he finds to be capable of grouping under six heads: The development of physical science; the influence of modern philosophy; the development of historical and critical science; literary developments; the awakening of the religious life of the churches—particularly mysticism in Germany and Wesleyanism in England and America; the complex and practical character of modern life. Some paragraphs are devoted to an analysis of the conditions under which the modern preacher is doing his work. This analysis will doubtless seem to some a bit too dogmatic, especially at the point where the author premits himself to become the mouthpiece of that comparatively small coterie of academic critics which persists in misinterpreting the spirit and purpose of the government in handling "the islands of the sea." Those who do not accept this position will naturally inquire whether all the book's judgments are in like manner colored by personal prejudice. The colors are dark; the shadows are laid in with a heavy hand; many will be moved to ask, "How can all this be conquered with no other weapon than 'the foolishness of preaching'?" But on the whole the criticism of the age is just and ought to give the modern preacher a lively sense of the dignity and responsibilities of his task, and send him to the divine source of power with new humility and eagerness.

Next comes a clear and illuminating consideration of the Prominent Characteristics of Modern Preaching. This is perhaps the most useful chapter in the book. The faults and excellencies of the modern pulpit are treated with a bold, skillful and sympathetic touch. One cannot fail to be impressed by the emphasis put upon the experimental note in modern preaching; because that note is experimental it is "strongly personal." We are indebted to Lyman Abbott for a great, inspiring definition: "Christianity is life; the life of God in the soul of man." While this definition is not used in the chapter the spirit of it is felt in the whole discussion. "The preacher knows that he brings a message of life. It lifts the soul into the experience of triumph. It concerns itself with something received.

Religion is not "morality touched with emotion," but "feeling, inspiring the morality that crowns and completes it." The preacher must have experience of the life in himself; "he needs, above all, the uplift of a great inspiration of the heart, like that of Paul, who sang out his redemptive song in the midst of many tribulations, because he knew the constraint of the love of Christ." The other characteristics of modern preaching; its historical and Biblical basis, its critical discriminating, and practical character, and its formal qualities are handled in the same forceful way. One finishes this chapter in the glad consciousness that, in spite of all that is being said about the decline of the church, the turning away of the masses, the hostile spirit of the age, and what not, the preachers have not lost the message, and that, a church with such a message, so delivered, must find its place again as the spiritual and ethical teacher of the people.

The longest chapter is devoted to a description of modern schools and modern preachers of various communions. The pulpit of Germany, England—including the Irish, Welsh and Scotch—and America is treated in turn with discrimination and interest. The estimate of the influence of the Unitarian movement on American preaching seems eminently fair. The author says, "We may not be able to concede all that has been claimed for it as a modifying and liberalizing agency in the theology of the modern pulpit,"—other independent sources of theological emancipation must be regarded,—"but it would be ungracious and futile to attempt to minimize the strength of the Unitarian movement in this regard."

It is not the province of a review to attempt to set forth the full feast, but to call attention to its courses in such a way as to stimulate appetite. One cannot even catalogue the names introduced as illustrative of the author's positions, but so far as one may judge from a first reading the selections are judicious and the portraitures and estimates fair. Some American names with which he is familiar do not appear, but those chosen are certainly worthy of their place in the list.

We commend this book to all preachers and congratulate Dr. Brastow on the way he has interpreted and executed his task. While it will doubtless be most useful to theological students and young preachers—whom the writer would naturally have most in mind—it cannot fail to have large and permanent value for every man who aspires to be an intelligent and helpful "minister of the word."

WATSON L. PHILLIPS, New Haven.

The Origin and Permanent Value of the Old Testament. By Charles Foster Kent, Ph.D. Pg x + 270, 8 vo. $1.00 net. Scribner, New York.

Once more Professor Kent has placed the Christian world under obligation. No question is more often asked than, "Where can I get the results of modern Bible study put in such form that a layman can understand them?" This book is one of the answers to that question. It is interesting to compare it with another published a few years ago; Dods, "The Bible: Its Origin and Nature." That gives more attention to the theological aspects of the subject—inspiration, revelation, the miraculous—whereby perhaps it indicates its Scottish flavor. This states with American

directness the facts of the case. Prof. Dods writes with an air of apologetic. He sets himself to defend "the trustworthiness of the gospels" and, in general, the "faith once delivered to the saints." Professor Kent makes objective statements of what scholars hold, unburdened by the trammels of attack and defense. Professor Dods has made the best book to put in the hands of the timid and fearful person with an antequated theology, who is afraid that the church will go to pieces if newer ideas about the Bible prevail. Professor Kent has made the best book for the progressive who thinks that if the church keeps pace with growing religious and ethical thought the Lord will take care of it, and wants to know what this new Biblical scholarship says. This comparison indicates the standpoint of the book. The writer says, "The point of view assumed is that of the busy pastor, missionary, Sunday School teacher, and scholar, who have little time for technical study, but who are not afraid of truth because it is new, and who firmly believe that God is ever revealing himself to men." While the main concern of the book is with the literature of the Old Testament, there are valuable chapters on the New Testament, the growth of the canon, and religious education. One of the most skillful elements of the book is the comparison of the origin of the Old Testament literature with that of the New Testament. There is a correspondence in character, content and origin between the prophesies and apocalypses of the Old Testament and the Epistles and apocalypses of the New. For example, the opening of Jer. 29 shows that what follows is an epistle of essentially the same sort of literature as Paul's epistles. One of the radical differences between the New and the Old Testament is that the New was canonised so early in the history of the religion. Professor Kent suggests that if it had not been canonized till 1000 A. D. it would probably have contained hymns corresponding to the Psalms. One may add that it would have undoubtedly contained, also, ecclesiastical rubrics corresponding to the priestly law. Another result which Professor Kent notes is the great amount of editorial revision which the late canonization of the Old Testament makes possible—revision which, in the light of this fact—becomes most natural, but which has been one of the great stumbling blocks of the uninstructed Bible student.

The book avoids matters of controversy among students, its aim being to put very clearly the general positions of modern scholarship. The great amount of ground covered makes it impossible to deal exhaustively with any one subject. Information is given in exact terms rather than in general statements. For clearness and force the chapters on the Prophetic Histories, the Development of the Law and the Priestly Laws and Histories are among the best. The discussion of methods of study, in the last two chapters with their suggestion of a Sunday School curriculum, touch a question of great and growing practical importance. A strong plea is made for a teaching pastorate—a plea that certainly foreshadows one of the effective methods of church labor, in the future. At present, it is too true that "the most antiquated pedagogical methods largely prevail in our Sunday Schools" and that the Bible is taught as it was understood by

ancient Jewish rabbis and mediæval Christian scholars. That condition, however, cannot last; and such books as this will do much to bring in a better day. A pastor could hardly do a better thing for his church than to put this book into the hands of his Sunday School teachers.

IRVING F. WOOD, Smith College.

Outlines for the Study of Biblical History and Literature. By Frank Knight Sanders, Ph.D., D.D., and Henry Thatcher Fowler, Ph.D. New York: Chas. Scribner's Sons, 1906.

This book is the ninth volume in the Historical Series for Bible Students, which began with Professor Kent's *History of the Hebrew and Jewish People* (three volumes), and includes Riggs on the *Maccabean and Roman Period,* Rhees's *Life of Jesus,* and *The Apostlic Age,* by Purves. The series is intended to help the private student of the Bible, and also to serve as text-books for Bible classes in churches and in colleges and universities. The present volume outlines a course of reading which is to conduct the student through the entire length of Hebrew and Jewish history, the life of Jesus and the Apostolic age, and to direct the reading of all the books of the Bible in their chronological order and historical setting. Brief general discussions introduce each section. These are somewhat fuller in the earlier periods, treating of the early Semitic history, and traditions regarding human history, than in the later, more important, but also more familiar and accessible regions. These summary paragraphs are followed by directions as to readings in the literature of the subject; and these carefully constructed bibliographies will be found one of the most useful features of the book. With these lists, or in connection with them, are given numbered topics which the student is advised to keep in mind in his reading. The book therefore furnishes in condensed and convenient form the directions and suggestions which experienced teachers would give to students of the Biblical history and literature. The positions represented in the analysis and arrangement of the Biblical books are those that have gained on the whole, up to the present time, the most general acceptance among scholars of the modern school. That they are at all points final results of historical criticism the authors would, of course, not have us assume. Some things appear here as results which are only hypotheses. This is inevitable in any treatment in which every part of the Bible must have a certain chronological place. And on the other hand, the purpose of such a summary treatise necessarily excludes views that have not yet become the accepted property of the majority of workers in this field. It can, however, safely be said that one who follows the order and uses the helps in the way of literature and suggestion here furnished, will be led to a sane attitude toward the Bible and to a new appreciation of the essential relation in which this literature stands to life.

F. C. P.

Modern Social Conditions. By William B. Bailey. The Century Company, New York. Pp. 377. $3.00.

In this well arranged volume Professor Bailey has made the most

important contribution to the study of American vital statistics that has yet been attempted. The author introduces the subject with a chapter on history and theory, which discusses the essential function and forms of statistical inquiry and appends a series of valuable and practical suggestions for the creation of charts, diagrams, and other statistical tools. Then follow studies of sex, age, conjugal condition, birth, marriage, and death, with a short chapter on the growth of population. The book is thrice indexed, and the foot-note references are clear and complete.

In spite of lamentable paucity of vital statistics in the United States, Professor Bailey has utilized more American figures than any writer before him. Another feature is the frequent use of examples and illustrations that are up to date, original, and pithy. Simplicity has been aimed at throughout. Thus the few formulæ introduced are grouped in such fashion that they may be passed over by the elementary reader without breaking the continuity. The evident attempt to strike the balance between accurate, technical scholarship on the one hand and simplicity of diction on the other has proved very successful.

Especial value and interest accompany the studies of divorce in the United States, with wholesome conclusions therefrom; of suicide in this and other countries; of infant mortality; of deaths from consumption, accident and injury, and typhoid fever as the proven result of polluted water supply; and of deaths by occupations in the American registration area. It is noteworthy that clergymen present a high level of health, having in England only half the average male mortality for the ages 25 to 65.

In scope the book most nearly approaches Bowley's *Elements of Statistics* and Mayo-Smith's *Statistics and Sociology*. But the essentials of the first work are here presented in more compact and serviceable form; and while a much more restricted field is covered than in the second work, the study as made is more thorough and, for Americans at least, of greater interest.

J. H. PARMELEE, Yale University.

Readings in Descriptive and Historical Sociology. By Franklin H. Giddings. New York: The Macmillan Company, 1906. XXIV + 553 pp.

The framework of this book consists of the theory of Professor Giddings with regard to social evolution expressed in condensed form. To amplify and illustrate the points advanced, selections from various sources are introduced. These have been chosen with considerable discretion, and are in many cases from sources inaccessible to the average student. The work is intended as a text-book, but instead of being sufficient to the needs of the student, is to serve as a model and means of inspiration that he may be led in his reading to note similar illustrations and assign them to their proper place in the subject. If the book is used in this manner as a guide to farther research and the proper classification of material it should prove of great value to the student of sociology.

W. B. BAILEY.

Yale Divinity Quarterly.

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THE QUARTERLY.

Probably all of the alumni have read the criticism of the Yale Theology, written and circulated by Mr. Hermon F. Bell of the class of 1905. The criticism was headed by a short paragraph stating the occasion and purpose of the writing of the letter. The article was sent first to the Dean and then a revised copy was given to the Editor of the QUARTERLY. All responsibility for declining to publish the article is taken by the editor-in-chief. The reasons for so doing were: (1) The statements made as to some of the points seemed to be misapprehensions and inadequate. (2) The discussion of such a subject must at best be lengthy and with the future treatments likely to be called out by the printing of one such article, would take too much of the space of the QUARTERLY. (3) The opinions of the faculty are accessible at first hand to any of the alumni and QUARTERLY readers. The appearance of such an article might seem to imply more or less of an approval of inaccuracies. (4) The QUARTERLY should seek to be of value to the largest number of its readers and by becoming an advocate of controversy it was deemed that it would be unsuccessful in this aim. We are glad to recognize the right of everyone to criticize and we endeavor to have no prejudices against persons. We are glad to print any articles that seem to promote enlightenment or efficiency, but not those that provoke controversy.

The Back-seat Habit.

One of the aggravating little things that one meets with in church work is the almost universal tendency to seek the back seats. Humility is a virtue greatly to be commended, but humility is not inseparably connected with rear seats. Location doesn't have very much to do with that desirable element of character anyway. Instead of the virtue of modesty, there often appears almost a fierce spirit of competition whenever there are unoccupied back seats. There seems to be an invisible magnet in the rear seat of every auditorium, small or large. In any room, a cluster of people in the back seats, separated by half a dozen or more rows from the speaker, seem an unwilling, disinterested, and even discourteous assemblage. When it becomes our turn to be the speaker, we feel like remonstrating. Here is an excellent opportunity to practice what we preach. One is reminded of the Irishman's remark when told that the passenger car nearest the engine was always the most dangerous place in a train; he said, "And why don't they lave that car off?" We need to leave out the back seats.

Work in Elocution.

It is not at all uncommon for ministers in active service to emphasize the importance of elocution and voice culture upon the student in the seminary. This is one of the things that we realize too late and neglect too easily. Few things require so much direct will power and determination as the faithful practice of tedious vocal or physical exercises. We know their value but yet don't begin to make them as profitable as they ought to be. The demands of the hour pressing in upon us crowd out the less evident duties. Here is a call for foresight as well as resolution. We are glad to note the foundation of some new prizes in elocution—the C. S. Mersick prizes, noted elsewhere, and we are grateful to the donors. In the absence of an endowed chair of elocution, a chair the Yale Divinity School needs very much, these and similar prizes must be the stimulus which will keep us all at work on the developing of this extremely important asset in our work as preachers. The generosity of the givers was prompted by a realization of the value of the attainment. Surely the gratitude of the recipients should be evidenced by a sincere effort in the cultivation of this means of power.

SEMINARY NOTES.

The Alumni Lecturer will be Rev. E. Talmadge Root of Connecticut, and the lecture will be given Thursday, Feb. 14.

The Nathaniel W. Taylor lectures will be given on March 4, 5, 7 and 8 by President Henry C. King of Oberlin College. His subject will be, "The Seeming Unreality of the Spiritual Life."

The Lyman Beecher lectures by Dr. Forsyth of London will come in April.

Prof. E. C. Moore, who is chairman of the Prudential Committee of the A. B. C. F. M., will sail for China the first week in February. He will be accompanied by Sec. James L. Barton and Dr. Lucien C. Warner of New York. This is the first deputation of the American Board to China in eight years.

The Divinity School held a memorial service for the late Professor George B. Stevens, Friday evening, December 7, in Marquand Chapel. There was a large attendance to listen to the excellent address of Professor Williston Walker. Each of the professors had some part in the service, and the order was that of the usual chapel exercises.

Secretary Patton of the A. B. C. F. M. was at the Seminary, Monday, Nov. 19.

On Thanksgiving evening the school held a social in the Lowell Mason room. The faculty and their families were present, and the occasion was enjoyed by all who attended.

An new idea has been put into practice in connection with the daily chapel exercises. Twice each week, on Thursdays and Saturdays, the service is given over to one of the Seniors, who are taken in rotation by weeks. A special musical feature is planned each Tuesday and a brief address each Friday. During the past term we have listened with much interest to Professors Walker, Moore, Kent and Perrin, and Drs. Phillips, Leete and Davidson, and Rev. Mr. Day.

At the opening of the year the Leonard Bacon Debating Club announced that they had secured from some of the most prominent men of the country, lists of questions for debate. These questions, considered vital by men of much influence, are used in the bi-weekly debates of the club. A critic of expression is appointed at each debate and the use of the platform urged. The result is a greater interest in the debates on the part of all.

Some new prizes in elocution are announced. A fund in memory of the late Charles S. Mersick, Esquire, of New Haven, will yield the following prizes:

1. Two prizes, thirty and twenty dollars ($30 and $20), respectively, are offered to members of the Junior Class who have faithfully pursued the course in Elocution, for the best rendering of a selection from a sermon.

2. Three prizes, twenty-five, fifteen and ten dollars ($25, $15 and $10), respectively, are offered to each of the undergraduate classes in the Divinity School, viz: Junior, Middle and Senior, to be awarded to those members of the classes who exhibit the greatest proficiency in the Department of Elocution.

3. Five prizes of twenty dollars ($20) each will be awarded to the Anniversary speakers in the following manner: each of the four speakers selected to represent the Divinity School at its Anniversary shall receive

a prize of twenty dollars ($20) and a further prize of twenty dollars ($20) shall be awarded to the speaker whose address at the Anniversary shall be deemed best by a committee of judges.

4. In view of the fact that the income of the Downes Prize Fund is temporarily unavailable this year, a sum of one hundred dollars ($100) is also offered in prizes from the income of the Mersick Fund, to be competed for by the members of the Senior and Middle Classes on conditions similar to those which have obtained heretofore in regard to the Downes Prizes—two prizes respectively of thirty and twenty dollars ($30 and $20) are thus offered to each of these classes.

ALUMNI NOTES.

1839—Dr. Enoch F. Burr, possibly the oldest active Congregational minister in New England, has just celebrated, in his eighty-eighth year, his fifty-sixth anniversary as pastor of Lyme, Ct..

1860—Alba L. P. Loomis, lately of Rochester, Wis., has been called to Randolph and accepts.

1861—Geo. A. Pelton has resigned Centerbrook, Ct., and will reside in New Haven, pending another pastorate.

1876—Ezra B. Chase lately of Austin Church, Chicago, has been called to Morris, Minn.

1881—Frederic A. Balcom resigns Henniker, N. H.

1883—Dr. Wm. I. Beatty has returned from Winnipeg, Can., to Toledo, Io., much improved in health, and expects to reenter the active ministry in a short time.

1884—Edmund M. Vittum of Grinnell, Io., has been called to the presidency of Fargo College.

1885—Edwin S. Carr, Hinsdale, Ill., has been called to Cherokee, Io.

1887—Geo. F. Prentiss, lately of Davenport Church, New Haven, has been called to Cambridge, N. Y.

1891—Arthur E. Davies, Gomer, Io., has been called to Pleasant Valley and Duncan, S. D.

1892—James H. Keeling, Glen Spey, N. Y., is called to Deer River and Denmark.

1893—Frank B. Doane resigns, North Haven, Ct.

1893—Harvey M. Lawson is now pastor at Brookfield, Mass.

1895—Samuel M. Cathcart resigns Central Church, Middleboro, Mass.

1897—Ansel E. Johnson has been called to First Church, Riverhead, N. Y., and accepts.

1899—Lewis T. Reed, Canandaigua, N, Y., is called to Flatbush Church, Brooklyn.

1900—Chas. G. Marshall resigns First Church, Britt, Io.

1902—Carl Stockman, late field secretary of So. African C E. union, has been called to Cheshire, Ct. Accepts

1906—John A. Scheurle was ordained at Hartford, Vt., Nov. 7th. Prof. Brastow of the faculty had part in the service.

1906—Hosmer McKoon has been called to Bristol, N. Y.

1906—John M. Hinds was ordained Dec. 3, at Second Church, Norfolk, Neb.

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1906—Stephen A. Stewart was married, Aug. 18, 1906, to Miss Bridgers at Durham. He went to Japan in September to teach in Palmore Institute at Kobi. Recent letters from him report a safe journey and good health.

1906—Donald J Cowling is Assistant Professor of Psychology and Biblical Literature in Baker University, Baldwin, Kan.

1907—William H. Smith has been called to King's Highway Church, Bridgeport, Conn.

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